

November
1948

THE
Instructor
NOVEMBER 1948

ELIZABETH SNOW IVINS

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.

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CONTENTS

Editorial—Health for Happiness and Efficiency— <i>Milton Bennion</i>	497
Our Cover Picture— <i>Thomas C. Romney</i>	500
Latter-day Saint Settlement in Canada— <i>C. Frank Steele</i>	502
The Book of Mormon—A Guide to Religious Living— <i>Lowell L. Bennion</i>	507
Latter-day Saint Colonization in Mexico— <i>Thomas C. Romney</i>	511
My Journal— <i>George A. Smith</i>	515
Book Review, <i>The Luminous Trail</i> , by Rufus M. Jones— <i>Milton Bennion</i>	519
New Board Member	520
The 1949 Conventions	521
References for January Lessons	537
Superintendents	526
Secretaries	531
Librarians	532
Sacramental Music and Gem	533
Ward Faculty— Teacher Improvement	534
Teacher Training	536
Junior Sunday School	544
Humor, Wit and Wisdom	548

CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

Prudence, the Pioneer—Clarence Mansfield Lindsay. Peggy Finds A Playmate—Lois Brant. The Red Book In the Dusty Road—Mary Bosworth. Young Writers and Artists. Poems of Thanks. Mission Lessons.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

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Health for Happiness and Efficiency

MILTON BENNION

THE material resources of the earth are for the use of all mankind. These resources become valued in proportion to their utility. Supply and demand, however, unrestricted by business monopolies or government controls, generally determine prices on the markets. This is not the only determiner of real values. Air, for instance, is one of the greatest of all physical needs; without it human life would quickly perish. Man may safely abstain from food (fast) much longer than he can go without water. Thus where drinking water is short of demand the price may rise far above the price of food.

We may be very thankful that nature has supplied us so abundantly with our most necessary physical needs. It remains for man to have wisdom enough to make best use of them in promoting his health and efficiency. A breath of fresh air and a drink of water, under some circumstances, gives a person a new stimulus to perform useful work, either physical or mental. The same is true of exercise of brain or brawn in pro-

portion to one's age and condition. Many lives are lost because of inattention to these matters and others which have nothing to do with the high cost of living.

As in spiritual matters we often neglect to profit by our daily associations with humble, unassuming people from whom we might gain much wisdom, so in material things we may fail even to think of some of the more abundant and commonplace sources of food while we pay high prices for less nutritious and less health-giving popular foods. The dandelion is a notable example of this neglect. This may be due to the fact that it is a common pest in lawns and roadsides where it may be covered with dust, tramped under foot and further contaminated by dogs and cats. Under these conditions it is rightly called a weed—something that “grows where you don’t want it to grow.” In this light the most valuable plants may become weeds. Volunteer dandelions, however, also grow in places where they are no more subject to contamination than are other green leaf vegetables grown in gardens or on truck farms. The leaves of this plant are among the most valuable sources of some of the essentials of good nutrition—vitamins and minerals. These leaves when gathered in the early stage of their growth and used while fresh in salads will contribute much to health without serious interference with happiness. It is, of course, necessary to overcome prejudice and to acquire some skill in the preparation of salads.

Parsley, although a highly valuable food, is commonly used for table decoration only. This is so generally the practice that most lists of foods with their scientifically determined food values omit parsley. Health counters, however, properly offer carrot juice with parsley juice added. This combination is partly

because parsley juice itself is bitter, but mixed with a liberal amount of carrot juice it may be less bitter than lager beer, so much relished by those who have cultivated a taste for it. In relation to human well being, however, fresh vegetable juices are among the most valuable foods while the beer is a habit forming intoxicant that often leads to alcoholism.

Mental states generally affect physical health and vice versa. There are persons who can be cheerful notwithstanding their illness. It is said of some people that they enjoy poor health. They are never without something to talk about. This, however, does not change the fact that good health, both physical and mental, contributes much toward the happiness of individuals and communities, provided right use is made of this great human asset. This is a fundamental principle of the Latter-day Saints. It is worthy of more thorough study and universal practice.

TALKING ABOUT "ESCAPE"

Dr. Martin Hayes Bickham, having in mind the frequently uttered statement that alcohol is used for purposes of "escape," deplores over-emphasis upon the "disease" implication of alcoholism. This, he says, is escapism in three major directions:

1. The drinker escapes his moral responsibility for taking alcohol into his body.
2. The liquor traffic escapes its moral responsibility for the end results of its business.
3. Some students of the problem escape from the moral responsibility of accepting the logic of the facts involved.

In the words of Dr. Andrew C. Ivy, distinguished medical educator of Chicago, "It is not scientific to ignore the fundamental fact that man is a moral being and, therefore, has responsibilities."

Alcoholism is a sickness, self induced, and the major part of the responsibility for the sickness rests upon the alcoholic himself.

Our Cover Picture

FEW women in the history of the Church of Jesus Christ of Latter-day Saints have left as great a record of service as has Elizabeth Ivins, the wife of our late beloved President Anthony W. Ivins.

To her family and friends she was affectionately known as "Libbie." She was the daughter of the great apostle, Erastus Snow, and Elizabeth Ashby Snow, and from her parents she inherited those noble qualities which so eminently fitted her for the arduous duties incident to a life on the frontiers and in settlements requiring faith, courage and nobility of character to found and develop into prosperous communities.

Her pioneering began when her father was called by President Young to leave his home in Salt Lake City, to preside over the "Dixie Mission" in southern Utah. This was in the year 1861, when Libbie was but seven years of age, but well she remembered that journey in a lumber wagon, which required a month's time from Salt Lake City to what is now Saint George, more than three hundred miles to the south. It was an eventful trip for Libbie, for in the company was her future husband, a lad of nine, with whom she became acquainted. They were to be close friends and companions as they developed into manhood and woman-

hood, when they embarked upon the sea of matrimony, a voyage which was to last throughout time and eternity.

Libbie relates that while on their journey southward, her mother cut off her long black curls because of the great amount of work required in caring for them, and left them hanging on a bush to be scattered by the wind.

In after years, Libbie gave her impressions of conditions at the end of their long and tedious journey: "As we drove onto the camp site outside of St. George, the first persons I saw were two women looking over their new home. I thought they were the tallest women I had ever seen. They were my husband's mother and sister, whom I had never seen before, although I had met him on the trip down. I have often wondered since what those two women must have been thinking as they looked over the barren, uninviting country that was to be their home."

The first winter was lived in tents, and when spring came the Snows moved to the townsite which had been selected by Erastus Snow and surveyed by Israel Ivins, the father of Anthony. For two years their only shelter was a tent, and in such a habitation a sister of Libbie was born. Libbie remembers waking one night and seeing from her trundle bed her mother standing

in the middle of the tent holding the pole upright while her father drove into the ground the anchor stakes that had been torn up by the wind.

President Young spent considerable time in St. George during the winters and frequently he was a guest at the home of Erastus Snow. Of these occurrences Sister Ivins said: "I have often thought since then that he (Pres. Young) must have felt a special care for these people he had sent into such a forbidding country. My acquaintance with Pres. Young dated from this time and I learned to think of him as the greatest man I knew."

Time brought great changes to St. George. From a tented village it grew to be a city of fine homes. Erastus Snow built the "big house" for his wife Elizabeth and her family, and at this place prominent people were frequently entertained. Among them was Col. Thomas L. Kane, a friend and benefactor of the Latter-day Saints. He and his wife and two children shared the hospitality of the Snow family during the greater part of a winter. The mother of Libbie gave up her bedroom for them and cooked their meals, and Libbie remained from school to help about the house.

Years passed and Libbie had grown from girlhood to womanhood, and her dreams of wifehood were realized when Anthony Woodward Ivins took her to the altar to be his wife for time and eternity. Their marriage was a happy one

and from that union have come eight splendid children, the eldest son, Antoine, being one of the General Authorities of the Church. The Ivins family had gathered around them many comforts; the husband and father had been honored with responsible positions in the Church, and the prospects bid fair to his becoming the chief executive of his state, when the voice of the Lord, through his prophet, called him to Old Mexico to preside over a stake soon to be organized in that far-off country.

The call came as a shock to both of them but courageously they responded to the voice of the priesthood, and what a blessing it was to the Saints in Mexico. For twelve years President Ivins presided over the Juarez Stake of Zion, ably assisted by his charming and intelligent wife. During that time the Mormon colonies developed by leaps and bounds in things of a material and spiritual character.

Finally the same authority that called President Ivins and his wife and children to old Mexico released them to return to their native soil, President Ivins to serve as a member of the Quorum of Twelve, and later as a counselor to the president of the Church. In these positions, as in all others held by this servant of the Lord, Sister Ivins stood loyally and faithfully by him, giving him all the support that lay within her power. She was a woman whose love and devotion for

—more on page 535

Latter-day Saint Settlement in Canada

C. FRANK STEELE

XI. EDWARD J. WOOD

DEAN of Church of Jesus Christ of Latter-day Saints leaders in Canada is Edward J. Wood, until recently president of the Alberta Temple and former president of the Alberta Stake of Zion. Although now numbered among the older leaders of the Church, President Wood retains much of his fine, physical vigor and warmth and all the charm and graciousness of personality that has endeared him to thousands. Moreover, the profound reaches of his spirit are a living inspiration.

A Jewish scholar who had met and later listened to an address by President Wood exclaimed in tribute: "Here we have a man who walks with God. To see him standing serene and erect and filled with his holy message reminds one of the prophets of old."

During President Wood's early years as stake president he instituted tours of the so-called "northern wards" of the Alberta Stake. First by buggy and democrat, later by car President Wood and his party made these memorable visits. They were spiritual feasts to the people removed from the stake headquarters and pioneering new frontiers of

the Church in Canada. In time they became traditional and are held to this day although the "northern wards" are now a part of the Lethbridge Stake. Every session is thronged with Saints and their friends and neighbors with hearts open to receive the Bread of Life from this beloved leader. These conferences have become a real missionary force in the communities.

Edward J. Wood was born in Salt Lake City on October 27, 1866, the son of William Wood and Elizabeth Gentry Wood. William Wood was born in England, a veteran of the Crimean War, a butcher by trade and a devout Latter-day Saint. He had a rare faculty for making stories from his eventful life on land and sea alive and fascinating. His son Edward inherited that gift.

In his youth Edward J. Wood—he was called "Teddy" by his school friends in Salt Lake—accompanied his parents on a colonization mission into the Dixie country, at the time practically unsettled. The spot on which the Woods lived for five years is now covered by a section of the lake created by the Boulder Dam.

During his years in Salt Lake City "Teddy" Wood was a student at one

LATTER-DAY SAINT SETTLEMENT IN CANADA

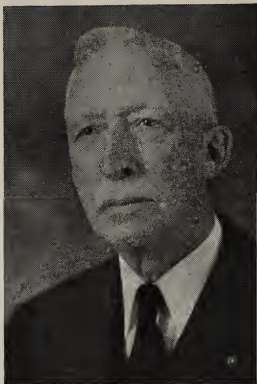
of the early-day schools and later entered the University of Deseret. The amateur theatre, athletics and Church work also claimed his interest so that his training was well rounded and practical. At the age of twenty-one he was called on his first mission to the South Sea Islands.

During the following four years he traveled 9000 miles by boat and native canoe in the performance of his missionary labors. Twice he was shipwrecked, often he was the only white person on an island populated by natives and in all these experiences, he bears testimony, he witnessed the overruling hand of God in his behalf. His life was preserved and he won the respect and love of the people of the Islands. It was during his early missionary travels in Samoa that he met Robert Louis Stevenson, poet and novelist, who was in those tropic isles in search of health. President Wood became an ardent admirer of Stevenson, who was friendly with the missionaries and often spoke in their defence.

In 1892 Elder Wood was released, returned to his Salt Lake City home, went to work in a furniture store and married Mary Ann Solomon. Four years later he was again called to labor in the South Pacific, this time to preside over the Samoan Mission. He left his wife and two children at home and proceeded to his field of labor. With characteristic zeal he led in the establishment of branches and schools on the main islands. He wrote sev-

eral tracts and translated the Book of Mormon and a gospel catechism into the native tongue. At the end of his mission in Samoa he was called by the General Authorities to make an organizational tour of the Friendly Islands, a duty he faithfully performed.

It was in 1901 that Edward J. Wood was called to yet another mission, this one destined to change



EDWARD J. WOOD

the whole current of his life. President Joseph F. Smith asked him to proceed to Cardston on a special mission in the interests of the Mutual Improvement Association. He responded to this new call and was so deeply impressed with the Can-

adian country and the new settlements there that he decided to make his home in Alberta. The Canadian West at the time was astir with the buoyant spirit of an empire in the making and this appealed to him.

That very same year this man of decision moved his wife and family to Cardston. It has been his home ever since. In 1902 he became a counselor to President H. S. Allen in the Alberta Stake presidency. The next year President Allen was called to preside over the new Taylor Stake at Raymond and was succeeded in the Alberta Stake presidency by President Wood, who held this position for 39 years.

It was in 1906 that President Wood undertook a major task in behalf of his people. He took up with the Church the matter of the purchase of the Cochrane Ranch as a colonization project as he felt that this choice tract should be acquired for settlement by Latter-day Saint families. The ranch eventually was bought by the Church, as has already been related in this historical series, and President Wood was largely instrumental in colonizing the lands.

It was in 1909 that the president enjoyed a pleasant interlude in his busy life when he accompanied a consignment of Mormon Church Ranch cattle—the Church had been operating a cattle ranch at Caldwell—to England. After visiting England and other parts of the United Kingdom he proceeded to France and toured that country before re-

turning to Canada. The next year he journeyed to Ottawa and was there instrumental in securing 140,000 acres of grazing leases on the Blood Indian reserve for the stockmen of his stake, an example of his diversity of interests and his influence in governmental circles.

Seeing the need of a stake tabernacle at Cardston the president undertook a building program in 1911 to provide these facilities and in 1914, as he saw his people move with the rest of Canada into the Great War, this imposing edifice was completed. When plans were made in 1913 for the building of the Alberta Temple at Cardston, President Wood was made chairman of the building committee and at the time of the dedication of the Temple in 1923 by President Heber J. Grant he was called to be president of the Temple. He held this position until recently when he was made patriarch of the stake and through his devoted ministry is known and loved by thousands throughout the Church.

President Wood's labors as a foreign missionary were resumed when in 1917 he was called on his third mission—it was a year in duration—to the South Sea Islands. There by appointment he organized the Tongan Mission, setting apart as its president, Elder Willard L. Smith of Cardston. And he by an interesting coincidence succeeded President Wood as head of the Alberta Stake. He was also first counselor to President Wood in the Alberta Temple presidency.

During his ministry, and particularly in connection with his work at the temple, President Wood has been blessed by many remarkable manifestations of the Spirit of the Lord. He has been favored of God in his labors in the priesthood at home and abroad and one of these impressive experiences in the form of a dream, he relates as follows:

"A few years ago, to save time for the General Authorities in Salt Lake, each of the three Canadian Stakes took turns in holding their quarterly conferences in the middle of the week.

"It was our turn—the Alberta Stake—to hold our Quarterly Conference on Sunday, but I received a wire from President Rudger Clawson who was then the president of the Quorum of the Twelve, and who made the different appointments of the members of the Council—asking me what we thought of holding our coming conference as a mid-week conference instead of the Sunday as was our schedule. I immediately wired to President Clawson that his wish was ours. His answer was that our conference would be held the coming Thursday and Friday.

"The following Tuesday I received a wire from Great Falls to meet the bus that evening here at Cardston.

"To my agreeable surprise Brother Ballard got off the bus. I told him I was glad to see him. He answered, 'I was to go to another stake, but because of your willingness to hold your conference in the

middle of the week instead of on Sunday, I asked to be sent here.'

"Sister Wood, who has entertained the General Authorities at Conference and sundry times, was naturally anxious to see who had come to attend our conference. When she saw it was Brother Ballard getting out of the car, she stood on the porch to receive him, and told him she was very glad he had come. He said to her, 'I too am glad to be here, as I feel impressed that this will be my last visit here.' Sister Wood told him not to feel that way, but to come in and lie down and rest a few minutes. She could see at once that he looked very tired and worn out.

"The next morning—Wednesday—we took him to our temple devotional meeting at 9 a.m. He addressed the good number present in his usual fine, spirited way.

"Sister Wood, as everyone here knows, has been very deaf for many years and never hears a word without the hearing aid. This morning she seemed almost carried away in listening to the remarks of Brother Ballard. At the close of the meeting she walked up and shook hands with Brother Ballard and told him she had heard every word he said. Tears were in the eyes of both as he said, 'I am glad you could hear me, as you may never hear me again.'

"The next day, Thursday, our quarterly conference assembled in our stake tabernacle with one of the largest crowds ever to meet there.

"Upon Brother Ballard's reaching

home after his visit to us, he was stricken with an illness that took him to the hospital.

"The *Deseret News* mentioned that Brother Ballard was in the hospital and seemed in a serious condition—much to the surprise of the Church in general—and here in Cardston and in our own home, we thought of and worried about the premonition he spoke of to Sister Wood both in our home and in the temple. Taking the daily News as we have done for years, we read with regret the report of his condition not being very good, but prayed always that he would soon be able to return to his home from the hospital.

"Our stake officers meet on Fast Sunday evening in special prayer circle at a given time.

"I had a few minutes to spare before going to the prayer circle so I took the Book of Mormon and sat at the table, and as I opened it to read, I seemed carried away in a dream, and dreamed I was in the temple meeting with a company who had finished their ordinance work and were waiting for me to take them in the sealing room. As I often do, I asked them whom they were waiting for—they answered 'for Brother Ballard,' which statement surprised me, and I said 'Brother Ballard isn't in this company, is he?' Before they answered me, I turned toward the veil, and went to meet Brother Ballard who had just come through to join the company—and I awoke from my

dream, and told Sister Wood that I had had a very strange dream about Brother Ballard. She answered, she felt sure Brother Ballard was alright.

"I went to the circle meeting as usual, and while seated the brethren were coming in. One Brother walked over to me and said, 'It has just come over the radio that Brother Ballard has passed away.' I then told the brethren assembled the dream I had had before leaving home, which was as a testimony to us all that we pass out of this mortal condition as by a call and appointment to further our labors in the World of Spirits. This testimony should be of much comfort to all who are bereaved.

"During my short 'stay' here, I have had several manifestations and experiences to strengthen my testimony of the divinity of the mission of the Prophet Joseph Smith, and of the positive truth of the restored gospel of Jesus Christ, and of the authority and divinely organized Church of Jesus Christ of Latter-day Saints as revealed to the Prophet Joseph Smith, and by divine revelation his being called to organize the same.

"It has been my privilege to bear this humble testimony on my three visits to the Polynesian Islands and Australia in the Pacific, also while visiting Great Britain and the continent and many missions in the U. S. and Canada, and in conclusion I quote the promise of the scripture made to all, 'If any man will do

—more on page 530

The Book of Mormon — A Guide to Religious Living

LOWELL L. BENNION

XI. CONVICTION AND TOLERANCE

NEPHITE writers possessed a fine understanding of the Gospel of Jesus Christ. They taught it with power and conviction. To them it was man's guide to happiness and salvation.

It is interesting to note that their strong convictions did not lead to arrogance nor intolerance but were associated with humility and tolerance. Theirs was a view of God and his revelations to men worthy of the Creator of all men. They were humble about their own knowledge of truth and they also recognized the Lord as the fountain of goodness and truth among peoples of all nations. This combination of conviction and tolerance in the Book of Mormon is both inspiring and intriguing.

It is our aim in this article to illustrate the humility and tolerance for God's revelations to all men entertained by these Nephite writers who were unwavering in their own convictions.

HUMILITY

The Book of Mormon contains several choice passages on how God speaks to man. (Note especially II

Nephi, Chapters 28, 29, and 31:1-3.) He speaks from time to time, "here a little and there a little," and therefore it becometh every man to remain humble, to be receptive to truth, and to seek the fuller meaning of truths already revealed.

"Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well! Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! Yea, wo be unto him that saith: We have received, and we need no more! Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, we have enough, from them shall be taken away even that which they have. (II Nephi 28:24, 26, 27, 29, 30.)

How true of life everywhere—in science, in art, in daily life, in religion—is the above statement. As soon as one says, "I know it all," he not only fails to learn more but he even forgets part of that which he knows. Truth and virtue and every good thing must be cultivated if they are to be retained. Likewise, he who receives with an open and eager mind and a contrite heart will always receive more. This is true in religion as in every other walk of life.

Continuous revelation is one of the great themes of the Book of Mormon. That concept itself implies conviction and also a tolerance for new truths and for finer understandings and better applications of truths already revealed.

MEN OF ALL NATIONS INSPIRED

The Lord made it clear to Nephi that when the Nephite record would one day come forth among the Gentiles, they would not accept it, but would say, "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible." (II Nephi 29:3.)

In reply to this objection the Lord inspired Nephi with a dynamic conception of how He operates among the children of men.

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heav-

ens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; *for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.* Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the

Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it." (II Nephi 29:7-12.)

Alma, the younger, who had been a rebel in his youth, repented and became a great missionary for the Church. He was so filled with a love of Christ that he wished to convert the whole world.

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth." (Alma 29:1, 2.)

Upon reflection Alma realized that he could not convert the whole world. He recognized too that the Lord inspired men of all nations to teach His word—even as much as they can understand. He therefore retracted his wish.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I

know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction. Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience. Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called? Why should I desire that I were an angel, that I could speak unto all the ends of the earth? For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Alma 29:3-8.)

THE GOOD IS OF GOD

Not only may men of all nations and every tongue be inspired of God, but everything that is good or everything "that inviteth and enticeth to do good" is of God. This is interestingly stated throughout the Book of Mormon.

"For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the Devil." (Alma 5:40.)

"Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God,

and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God inviteth and enticeth to do good continually, wherefore, everything which inviteth and enticeth to do good and to love God, and to serve him, is inspired of God. Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." (Moroni 7:12-16; read the entire chapter.)

IMPLICATIONS

Book of Mormon writers speak for God with authority and conviction. Yet they recognize clearly that there is much more truth to be revealed and also that men of all nations are inspired of God. They see the Lord at work among men everywhere persuading them to do good.

Latter-day Saints today may well

cultivate these same Book of Mormon attitudes. Ours is the restored Gospel of Jesus Christ and we belong to His Church. But there is much we do not understand nor fully appreciate about the gospel. We are as children in our knowledge of the things of God. "Believe," said King Benjamin, "That man doth not comprehend all the things which the Lord can comprehend." (Mosiah 4:9.)

Nor do we have a monopoly on truth. The Lord has raised up wise men in every nation, "to teach his word, yea, in wisdom, all that he seeth fit that they should have." (Alma 29:8.) Religious leaders, philosophers, poets, scientists, and men of good will everywhere have been led to truth and have taught things consistent with the great teachings of Jesus.

As followers of Jesus Christ we can be confident that we have within our reach the fullest revelation of God to man.

Ours is the responsibility to understand and to live the truth and thereby demonstrate humbly to the world our conception of truth and righteousness.

We learn, too, from the Book of Mormon that no one has any monopoly on goodness. "For the spirit of Christ is given to every man, that he may know good from evil." (Moroni 7:16.) Goodness everywhere and among all men is inspired of God.

—more on page 518

Latter-day Saint Colonization in Mexico

THOMAS C. ROMNEY

XI. LATER MISSIONARY WORK IN MEXICO

SOON after his arrival in Mexico, Elder Thatcher formed an acquaintance with a Belgian gentleman by the name of Emelio Biebuyck, who had a liberal concession from the Mexican government, granting him permission to establish colonies in any of the states of Mexico. In casting about for colonists, Mr. Biebuyck concluded that "the Mormons were the best colonists in the world." Elder Thatcher was so favorably impressed with his proposition that he left for Salt Lake City February 4, 1880, to place the matter before the First Presidency of the Church and the Twelve Apostles. The Council, following a careful consideration of the matter, reached the conclusion "that the colonization of the Latter-day Saints in Mexico at this time, even under the generous concessions of the contract mentioned, would be premature."

In October, 1880, Elder Thatcher accompanied by a talented young man by the name of Feramorz Young, returned to Mexico City. Soon after his arrival, through the courtesy of General Greenwood, formerly of Roanoke, Virginia, the apostle was accorded an interview

with several of the Cabinet members of the Mexican government, among them Senor Zorate, Minister of Foreign Affairs, Fernandez Leal, Minister of Fomento, (public works and colonization) and Carlos Pacheco, Minister of War.

Leal had previously visited Utah and greatly admired the pluck of her enterprising and prosperous citizens whom he regarded as the best colonizers of the world. To such people he said he would extend the hand of fellowship and hoped many of them would come to Mexico to make their homes. The one-legged hero of Puebla, General Pacheco, and the most powerful man in Mexico next to President Diaz, granted audience to brother Thatcher while scores of army officers stood without waiting to be heard. The general, without solicitation, presented Elder Thatcher with letters of introduction and recommendation to the chief executives of the various states of the Mexican union. Later the apostle interviewed Senor Ignacio Mariscal, who had come to the head of Foreign Affairs. Of him Elder Thatcher had this to say, "A brainy man of brilliant attainments and a perfect gentleman,

the master of several languages. He is familiar with the Saints from the beginning."

The year 1881 looked promising for the work of the Lord in Mexico. On April 6, exactly fifty-one years after the organization of the Church, Mormon Elders, under the leadership of Moses Thatcher, held the first conference of the Church in Mexico on Mount Popocatepetal. The mountain stands fifty miles southeast of Mexico City and is one of the highest mountains in the Republic, having an elevation of 17,000 feet. The devotees of the Church were a day and a half reaching the top, but the inspiration that came to them above the clouds fully compensated them for their struggle. In August Elder Thatcher was able to report sixty-one baptisms since the establishment of the Mexican Mission. In the fall of 1881 he received his release to return home and accordingly made immediate preparations for his homeward journey. Accompanying him were Feramorz Young and Fernando Lara, a native convert, but Elder Young took sick and died of typhoid pneumonia aboard the vessel, and was buried at sea when within twenty miles of the Florida coast.

With the release of Apostle Thatcher, August Wilcken was appointed to preside over the Mexican Mission. In May, 1882, Anthony W. Ivins and Milson R. Pratt arrived in Vera Cruz as missionaries and on the following day left for Mexico City. Soon after his arrival

Elder Ivins received a letter from Heber J. Grant, an apostle of the Church, asking him to look out for suitable places for colonization in Mexico and to ascertain how the Mexican government would feel regarding the establishment of Mormon colonies near the boundary line.

In the spring of 1883 Brother Wilcken was released from his position and Moses Thatcher was again sustained as president of the mission with Anthony W. Ivins as acting president. Two new elders, Heleman Pratt and Franklin R. Snow, arrived from Utah to augment the limited number of missionaries, but their arrival was offset by the departure in the following spring of Brothers Ivins and Milson R. Pratt, who had been released with the request that they arrive in Salt Lake City in time for the April conference. The mission of Elder Ivins had been unusually successful, as evidenced by the fact that he had baptized fifty-seven natives whom he had personally converted.

Following the release of President Ivins, Heleman Pratt succeeded to the presidency of the mission. Laboring under him were Franklin R. Snow, Isaac Stewart, Horace H. Cummings, and William Cluff—a small force, but the elders were very energetic and their work proved effective, judging by the numbers who were added to the Church.

Thus far the missionaries had confined their labors to Mexico City and adjacent territory, but in No-

vember, 1887, Ammon M. Tenney, Peter I. Christofferson, Charles Edmund Richardson and Gilbert D. Greer were called on a mission to the State of Sonora. Their homes were at Springerville, Arizona, and their journey to the mission field was an arduous one but they were happy to engage in the work, knowing that they had been called by revelation. On February 9, 1888, the elders baptized fifteen converts, the first to accept Mormonism in what was known as the Sonora Mission. Late in June the same year the elders returned to their home in Springerville, after having added a few more to the Church through baptism. Since leaving his home, Elder Ammon M. Tenney reported that he had traveled over 2,000 miles, which is no mean distance when account is taken of the method of travel in those days.

Brother Tenney's name ranks high among the valiant ones who gave of their services to the converting of the Lamanites. For well-nigh a quarter of a century he dedicated his life to that service, and during those years he suffered almost untold hardships and brooked the dangers of the deserts and mountains, wild animals and savage Indians, to bring the gospel of the Master to a benighted people. A report of his labors from November 1887 to September 1890, shows that Elder Tenney traveled 5,000 miles by team, horseback and on foot. During that period he preached 137 times and baptized 111 souls.

The missionary work among the natives of Mexico continued until the turbulent times following the Madero Revolution when the Mormon elders were withdrawn because of intense opposition to all foreign ministers. At the time of the withdrawal of the Mormon elders, Rey L. Pratt was the president of the mission. President Pratt was the son of Heleman Pratt and a grandson of Apostle Parley P. Pratt, one of the first four missionaries to be called to preach to the Lamanites in this dispensation. It seems probable that the Pratts have contributed more in time and means for the spread of the gospel among the Lamanites than any other family in the Church. Heleman filled two traveling missions in the interior of Mexico, during one of which he presided over the mission. Rey L. Pratt presided over the Mexican Mission for about twenty years and his brother, Harold, later became the president of the same mission. At the present time Arwell L. Pierce occupies that position and is maintaining the same high standards of work set by his predecessors. Under his administration the mission has expanded greatly, both in membership and geographically—that is to say, new branches have been established in sections of the country remote from the city of Mexico, the headquarters of the mission.

At Christmas time, 1947, President Pierce reported his mission as being in the best condition that it

had been in for a good while. In these words his report appears, in part:

"Never before has the outlook for missionary work in Mexico been brighter or more encouraging than it is today. The people of the mission are more united and happier than they have been at any time during the past eleven or twelve years.

"We now have seventy-nine missionaries in the Mexico Mission. Of this number fourteen are native young men and women, all of whom are doing splendid work. These young men and women make splendid companions for the English-speaking missionaries because they help those whose native tongue is English to learn the Spanish language."

President Pierce reports that there are twenty-five or more splendid young Latter-day Saint Mexicans who would like to fill missions but their financial condition is such that they could not pay their own way. He feels that if some Latter-day Saint people of the United States who are financially able would make it possible for these young people to have their desires realized, it would be a most praiseworthy thing to do and would strengthen the mission materially.

The work of the Lord is spreading rapidly throughout the Republic. Most of the branches are located in the Federal district and in four of the states in proximity to Mexico City—Mexico, Puebla, Hi-

dalgo and Morelos. However, missionary work is being carried on in the states of Veracruz, Nuevo Leon, Tamaulipas, Coahuila and Chihuahua. In July 1946, there were added to the Mexican Mission the Canal Zone, Panama, and Central America, under instructions from the First Presidency of the Church. Elders have been appointed to labor in Guatemala City, Republic of Guatemala, and others are working in San Jose, capital of Costa Rica. Considerable success is attending their labors.

The attitude of the Mexican people toward the Latter-day Saint missionaries generally is very favorable, reports President Pierce, and many are receptive to the gospel.

The Church is now sponsoring a limited program of building meeting places so much needed in that land, since it is difficult to do successful missionary work without suitable chapels and recreation halls in which to meet in worship and social gatherings.

An outstanding event in the history of the mission was the visit of President George Albert Smith last year. At that time about twelve hundred Mexican Saints who had been out of membership in the Church for a period of ten years were returned to good standing therein. President Smith paid a visit to the President of Mexico and presented him with a copy of the Book of Mormon.

The Church membership of the
—more on page 520

My Journal

ABRIDGED BY ALICE MERRILL HORNE

GEORGE A. SMITH



GEORGE A. SMITH

1845

THURSDAY, Sept. 25. Council met in the morning. Sent the propositions to the Committee from Quincy. We hear very excited news. Committee of six was appointed this evening to move in all the brethren. And today all the brethren from Camp Creek made the commencement with one hundred teams.

In the afternoon we met in council and received a proclamation purporting to be from the governor. The sheriff, J. B. Backenstos, pronounced it to be a hoax. We spent some time in prayer.

Met in council again in the evening at Elder Taylor's and dispatched Hyrum Kimball and Andrew Lytle to the governor to learn

the facts in relation to the proclamation above named. Several affidavits were taken by Hyrum Kimball in relation to the mob. Mr. J. B. Backenstos wrote his fifth proclamation. An attempt was made to get up a mob meeting at Montrose; it did not succeed very well. We received an excellent letter from Orson Hyde.

Friday, Sept. 26. Met in council in the morning. After some conversation in relation to Carthage, we adjourned until 1 o'clock. Met again at the specified time and spent an hour in prayer. I never have felt really free before now. I read a letter from James Brown, which stated that William Smith was safely quartered in I. J. Adams' house in

Augusta. Also that a mob was gathering at Madison, which raised considerable excitement. About all the brethren's families at LaHarpe moved in this evening, having continually been threatened by the mob. Also a posse of 50 men under J. P. Harmon, who had been out protecting said families, moved in. They were addressed by President Brigham Young in a few remarks. I visited several sick.

Wednesday, Oct. 22. Four or five who assisted in closing up the press of the 'Nauvoo Expositor' were tried before Judge Purple and acquitted.

Thursday, Oct. 23. A posse of thirteen of the governor's troops came in from Carthage to search for a bogus press. They searched the house of Lucian Woodworth, at the instigation of Hawkins Taylor, sheriff of Lee County, Iowa. They stated that one of his neighbors had purchased a set of dies of a blackleg in West Point, also, an order of Woodworth's daughter for the press, in question. They had the order and she, not knowing anything about it, they searched to obtain it, but without success.

I have spent the day at home. Attended a council in the evening. Information came that seven houses and three other buildings were burned in the Morley settlement, or lower part of the county.

The Council advised all who had houses burned to go to Carthage and get out bills of indictment. Orson Spencer read a communication from the governor.

Wednesday, Nov. 12. Brother

Rice's farmhouse was burned by about thirty men on Camp Creek. They swore they were the governor's troops. Lawyers Finch and Robertson were in the company, or mob.

Saturday, Nov. 15. This evening a party of the mob left Lima to burn Solomon Hancock's house. They did set fire to a stock of hay near his barn. Brother Hancock and others of the brethren went to rake the straw away from the building, but were fired into by the mob. Edward Durphy, an aged man, was shot dead on the spot, and the balls flew around the rest like hail. No others were hurt.

Sunday, Nov. 16. Brother Durphy's body was brought to Nauvoo. A general meeting of the companies for the West was held. News arrived that Theodore Turley was arrested at Alton on a charge of bogus-making.

Monday, Nov. 17. A company arrived. I received a letter from Wilford Woodruff.

Tuesday, Nov. 18. The Council received information from Mr. Brakman that State Attorney Bockman and others were arrested for the murder of Durphy and put in Carthage jail, and they requested witnesses, of course, to go through another farce.

Saturday, Nov. 29. The Twelve and quite a number of others met in the Temple and carpeted the long room, the small rooms and an attic which had been finished.

Sunday, Nov. 30. Eight of the Twelve, to-wit: Brigham Young, Heber C. Kimball, Orson Hyde,

Parley P. Pratt, Willard Richards, John Taylor, Amasa Lyman, John Smith and myself, the two bishops, Whitney and Miller, Joseph Young and a number of high priests belonging to the priests quorum, numbering in all 22, met together in the attic story of the Temple and proceeded to dedicate the upper rooms. The dedication prayers were offered by Brigham Young, Heber C. Kimball and Joseph Young, and reported by William Clayton.

Tuesday, Dec. 2. Received a letter from Messrs. Duncan & Co., of Bloomington, stating that a heavy firm in Philadelphia wished to know the condition and situation of our property, with the terms, & C., as they wished to buy, and for their ability to do so referred us to Sheriff J. B. Backenstos, and others. They proposed to pay specie for the whole if a bargain could be made. The Council returned answer by letter, that if their agent or agents would come here and examine the property, we could sell the whole, or any part of the city of Nauvoo owned by our people, or the farms in the county, for fifty per cent under the valuation of like property, similarly situated in the county. Spent the day in the Temple making preparations for the endowments. In the evening Albert P. Rockwood, Benjamin L. Clapp and J. M. Grant were ordained under the hands of Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt and myself to preside over the first quorum of Seventies, filling vacancies caused by the death of

Daniel S. Mills; apostacy of Josiah Butterfield, and the neglect of Roger Orton. Spent an hour in prayer. When I returned home I spent the remainder of the evening in full possession of a tremendous headache.

1846

Tuesday, Jan. 13. I went to the house of the Lord with my wife, Bathsheba W., and we were sealed by President Brigham Young, in the presence of witnesses, which was duly recorded. We then received a second anointment under the hands of Elder Orson Hyde.

Sunday, Jan. 25. We went to the Temple and anointed our children, George Albert and Bathsheba to the birthright and they were sealed to us upon the altar by Presidents Brigham Young, Heber C. Kimball and Bishop George Miller, and a great many others. We were sealed to father in the same manner.

Saturday, Feb. 7. I went to the Temple with Bathsheba. Upwards of six hundred received the ordinance of first anointment of the priesthood, this being the last day for administering them, for the present.

Sunday, Feb. 8. Met in council with the Twelve in the southeast corner room, No. 1, in the upper story of the Temple. Kneeling around the altar we dedicated the building to the most High and asked His blessing on our intended move to the West, and asked Him to enable us some day to finish the lower part of the Temple, and dedicated it to him and asked him to

preserve the building as a monument to Joseph Smith. We then left it.

Elder Brigham Young addressed the Saints in the Grove and informed them that the company going to the West would start this week across the river.

Monday, Feb. 9. I packed up my goods and family and sent them over the river, remaining behind myself to close up some business and to prepare an additional wagon.

Thirty or forty State troops are in town.

In the afternoon the Temple was discovered to be on fire, but we put it out before much damage was done. We met in council with the Twelve and Presidents of the Seventies and heard two letters read. The band played several tunes on top of the Temple. I retired to rest much fatigued and out of health.

Tuesday, Feb. 10. My father and his family crossed the river.

Saturday, Feb. 14. I crossed the river and found my family at Brother Martin's in good spirits. President Brigham Young also crossed with his family.

Sunday, Feb. 15. I removed my family to the camp on Sugar Creek near the bridge in Ambrosial township, where the company was gathered. We found plenty of timber and water. Pitched our tents for the first time. Some slept in wagons and some in tents. The night was clear but cold.

Monday, Feb. 16. President Brigham Young called the Saints together and commenced to organize them into companies of hundreds, fifties and tens, giving them considerable instruction relative to the journey. It was severely cold.

THE BOOK OF MORMON

(Continued from page 510)

It is a good thing to be in possession of truth and to have strong convictions about goodness. A testimony of the Gospel of Jesus Christ is of priceless value.

These things are perfectly compatible, however, with a recognition of truth and goodness in others; yes, with rejoicing over finding truth and goodness no matter where.

Our thirteenth Article of Faith affirms this point of view. It was written by one who was schooled in the spirit of the Book of Mormon.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, of good report or praiseworthy, we seek after these things."

Readings in Book of Mormon:

II Nephi 28, 29, 31:1-3; Alma 5:40, 41 and 29:1-9; Moroni 7 and 10:24, 25.

Book Review

The Luminous Trail, Rufus M. Jones, The MacMillan Co., 1947, page 165, price, \$2.50.—The late Rufus M. Jones has long been recognized as a leader of thought in the Society of Friends (Quakers) and chief exponent of the social philosophy of that Society. This small volume is primarily an exposition of the types of mysticism closely related to that of the Society of Friends. Prominence is given to those that preceded the founding of this society by George Fox, who is mentioned only incidentally perhaps because he was primarily a man of action. Yet the author's type of mysticism looks toward action, as indicated in the following sentence:

"We must find the way out of the backwash of the dangerous 'isms,' 'materialism' and a severe 'naturalism,' which culminates in the launching of atomic bombs on centers of living human beings."

Dr. Jones's quotations from the New Testament are chiefly from St. Paul and St. John, both of whom he classifies as Mystics. St. Paul's use of the term, "Saints," he explains, "did not mean that they were perfect; they were in most cases far from it. It is a tender, gentle, hopeful word. It meant that

they had started on the way. It expressed a hope, an aim, an attitude, a direction of travel on the highway of the soul."

The author places great emphasis on man's need of "immediate awareness of relation with God" and often quotes from Paul's epistles and the first epistle of John in support of this point of view.

Of the incarnation of the Christ, he says: "He became like us that we might become like him." The author refers to faith as "an inward power," not merely a belief.

His discussion of love is in line with St. Paul's famous "Hymn to Love" and the epistles of St. John. We quote: "Love does not want to be rewarded. It meets wrath and evil and hatred and opposition as light meets darkness, only to overcome it with all its (love's) blessings."

Rufus Jones was a thoroughgoing Humanist but opposite from the naturalistic type. For him, human life must be viewed in terms of its possibilities and goals: "We are builders of the Kingdom of God, not merely self-satisfied denizens of a secular society. We must level up and not be disturbed too much by the down-levellers."—M.B.

New Board Member

A. LEROY BISHOP, who began his service as a member of the general board of the Deseret Sunday School Union in September of this year, began his career as a Sunday School official twenty-eight years ago at age sixteen, when he was appointed superintendent of Blue Creek Ward Sunday School in Boxelder County, Utah. Four years later he became a member of the M.I.A. stake board, Bear River Stake. In 1928 he was transferred to the stake Sunday School board. He subsequently served as president of the Y.M.M.I.A. in Tremonton Ward, Scout Commissioner and superintendent of schools in Duchesne County, and was superintendent of Sunday Schools of Provo Stake when called on approval of the presidency of the Church to membership on the general board.

Brother Bishop's scholastic training is signified by degrees awarded him as follows: Bachelor of Science from the Utah State Agricultural College; Master of Science from the

University of Southern California; Doctor of Education from the Colorado State College. In recent years he served as superintendent of



schools of Tintic School District and visiting professor of education, Colorado State College, summer session 1948. He is Professor of Elementary Education and Educational Administration, Brigham Young University. His standing committee assignments on the general board are, chairman, First Intermediate Department, and member, Ward Faculty Committee, both in line with his training and major interests in religious education.

L. D. S. COLONIZATION IN MEXICO

(Continued from page 514)

mission at present is something above three thousand and the number is rapidly increasing. The time seems near at hand when the Lamanites will receive the gospel in great

numbers and when the glorious predictions made concerning their redemption by Prophets of the Book of Mormon will have a fulfillment. May the Lord hasten that day.

The 1949 Conventions

OBJECTIVE OF THE CONVENTION AND INSTRUCTIONS TO SUNDAY SCHOOL OFFICERS

MEMBERS of the general board are looking forward to meeting Sunday School workers in the 1949 conventions, plans for which are now well under way. It is hoped that the appearance of these plans in *The Instructor* will eliminate the necessity of sending any other printed matter on the subject prior to the convention, but that each stake will go forward with its preparation for the convention as soon as a date and place is arranged by correspondence.

The program outlined in the subsequent pages will be best understood in the light of a few preliminary considerations. In the first place, there has been a desire to formulate a program that would tie in with and build upon the foundation laid in our 1948 conventions. As you will recall, in the 1948 conventions we discussed the moral needs and problems of your stake and emphasized the need for understanding human behavior. In most stakes we found that a fine analysis of problems had been made, but the convention time did not afford the opportunity to discuss to any great extent what the Sunday School could do in carrying out the theme, "Making the Gospel Effective in the Lives of Latter-day Saints."

Accordingly it is our plan to take up in 1949 the same general theme as in 1948 with the emphasis upon improving the religious environment as one means of making the gospel more effective in the lives of our people.

Environment is the composite of things, people, and facts which are allowed to impinge upon the consciousness and affect the individual life. The environment of two individuals living in the same community may be wholly different as each allows different factors to enter into or be shut out from daily consciousness. Those with whom individuals associate, the places where they meet together, the habits they are led to form, the associations with personalities, made through books and classes, ideals and facts learned, all tend to make up one's environment. Accordingly it is possible to lead our people in their choice of environment. The Sunday School has an especially fine opportunity to create a religious environment that will permanently affect for good the lives of Latter-day Saints.

It is no longer feasible for the Latter-day Saints to retreat into the wilderness and set up an outward environment free from the presence of those who have no re-

spect for God and his laws, and it is fast becoming impossible for the Saints to keep the communities in which they live free from the influence of intoxicating beverages, tobacco, and commercial entertainment upon the Sabbath day.

We are somewhat like the Israelites led captive to Babylon, who, under the leadership of such characters as Ezekiel, created in the midst of a dissolute city a religious environment that preserved his people as the moral and spiritual leaders of the race. So today the Latter-day Saints are faced with a challenge to create such a religious environment for their own people in the midst of non-religious influences as will preserve their heritage and promote moral and spiritual leadership for the world.

This is not an impossible task. It can be accomplished if we can bring our people into the presence of God, his prophets, and other great men and women, thus creating for them an environment of the good, the true, and the beautiful.

The Sunday School has a unique opportunity to create such an environment and this convention is aimed at that major problem. The success of the convention will depend in a large measure upon the vision engendered among Sunday School workers beforehand of what can be accomplished. To this end our program and objective is set forth at this early date so that adequate discussion can be had among those who are to attend.

It is especially urged that the fol-

lowing problems be discussed prior to the convention with all those who are to attend the morning session so that this meeting will be purposeful.

AS WE SEEK THE OPPORTUNITY TO IMPROVE THE RELIGIOUS ENVIRONMENT IN THE SUNDAY SCHOOL, WE MAY WISH TO CONSIDER SUCH SUGGESTIONS AS THESE:

1. What standard of conduct should be aimed at (a) during the worship period, (b) during the class period?
2. What might be expected in terms of improved religious environment from (a) the singing, (b) the prayer, (c) the sacrament?
3. Is the selection of music for the worship period of sufficient importance to engage the co-operation of the chorister, organist, and superintendency?
4. How much and what kind of attention and supervision should be given by the superintendency to the opening and closing prayers?
5. How may the administration of the sacrament, under the supervision of the bishopric, promote the religious environment of the Sunday School?
6. How much consideration has been given to the fact that children and teen-age youth usually are more sensitive to their environment than the older members, and thus (a) should be exposed to a clean, quiet, and beautiful meeting house and well planted and kept grounds,

and (b) should be given preference in the matter of class rooms, teachers, and equipment?

7. Has due consideration been given to the needs of the Junior Sunday School and proper action taken in the matter of (a) qualified teachers, (b) adequate teaching aids, (c) appropriate housing and seating arrangement in the present meeting house or in the one now being planned?

8. Has a study been made for each meeting house of the movement of pupils to and from classes with the view of determining the procedure most conducive to order and beauty?

9. Has an evaluation of the teaching in your Sunday School been made? If so, (a) what progress has been made since last convention toward the modification of behavior patterns, (b) has the Teacher Training Program outlined by the general board been helpful in this development?

10. How much consideration has been given to the fact that *The Instructor*, the lesson manual, and the teacher's supplement should be a part of the personal library of *each* teacher, and that teachers *need the added material* found in a well managed and adequately stocked Sunday School library?

11. Has due attention and supervision been given by the superintendency to the material actually being taught in each class? For example, do teachers use so-called "interesting stories," not on the sub-

ject, as a reward for attention given to what the pupils consider a "dry and meaningless" gospel message? Do teachers fully realize that such gospel teaching may produce a negative religious environment?

12. What Sunday School procedures help to bring the pupil to the good, the beautiful, and the true in each lesson along a pathway which engages *his* interest and enthusiasm?

13. How near have the officers, teachers, and members come to the goal of being so enthusiastic for the religious environment found in the Sunday School that enlistment becomes the sharing of blessings with others?

14. How nearly has the Sunday School reached the stature of being indispensable in the eternal progress of its members—indispensable, because its religious environment gives meaning to and enthusiasm for the true, the good and the beautiful to be found in the eternal relationships of husband and wife, of parent and child, of teacher and pupil, of brothers and sisters in Christ, and of God and *all* his children?

ASSIGNMENTS AND SPECIAL ARRANGEMENTS

You will note that the general assembly of the morning session begins with a worship program. Please arrange to have an organist or pianist play a prelude of devotional music beginning some ten minutes before ten o'clock and lasting until about 10:05. It is hoped that those attending will help create an

environment conducive to worship by taking their seats without conversation or noise. The program will go forward without announcement.

The afternoon session, it will be noted, also begins with a worship program. In order to create an environment conducive to worship all of the officers and teachers of the stake should be informed of the nature of the program and preparation should be carefully made. The musical prelude should commence ten minutes before the session is to begin and Sunday School workers should be directed to their seats without confusion or whispering. Organists are free to choose their own prelude music but should use care in selecting compositions that promote reverence.

The worship program will go forward without announcements or introductions. It is hoped that room assignments for departmental sessions can be effectively made by blackboard rather than by oral announcement.

The superintendent of the host stake should appoint Sunday School workers to give the scriptural readings, lead in prayer, and direct the singing, well in advance of the convention date. We suggest that the audience remain seated while singing during the morning and afternoon worship periods.

It is desirable that, at some time during the convention, a general board member has an opportunity to meet with the stake superinten-

dency in a short meeting to discuss stake Sunday School organization and special problems that the superintendency is encountering. We suggest that this meeting be arranged for by the stake superintendent of each stake to follow immediately the morning session or, if preferred, during luncheon.

While 2:00 p.m. has been set as the time for the afternoon session, an earlier hour will be approved by the general board where stake authorities desire, and proper notification is given.

Respectfully,

Deseret Sunday School
Union Board
Convention Committee
William E. Berrett
Carl Eyring
Lorna Call Alder

CONVENTION PROGRAM

"MAKING THE GOSPEL MORE EFFECTIVE IN THE LIVES OF LATTER-DAY SAINTS THROUGH AN IMPROVED RELIGIOUS ENVIRONMENT"

MORNING SESSION

(10:00 a.m. to 12:00 Noon)

(Groups requested to attend: stake presidency; stake high councilmen assigned to the Sunday School; ward bishoprics; stake Sunday School superintendency and board; ward superintendent and one assistant from each ward; general board representatives.)

General Assembly
(Superintendent of host stake conducting)

Devotional Prelude

Scriptural Reading: (Ephesians 6: 10-18)

Song: "Redeemer of Israel"

Prayer

Statement of the Theme and Plan for the Day, by member of the general board

Recognition of those taking part and needed announcements, by superintendent of host stake

Individual Stake Meetings

Round Table Discussion: "Needs and Opportunities in Your Stake and Wards to Improve the Religious Environment."

Statement of Conclusions: "How We Plan to Improve Our Religious Environment"

Song: "Praise God From Whom All Blessings Flow"

Benediction: (Dismiss directly from group meetings.)

AFTERNOON SESSION

(2:00 p.m. to 4:00 p.m.—unless otherwise announced)

(Groups requested to attend: stake presidency; stake high councilmen assigned to the Sunday School; ward bishoprics; stake Sunday School superintendency and board; all ward Sunday School officers and teachers; others who are interested.)

General Assembly

An Invitation to Worship
Devotional Prelude

Scriptural Reading: (Doc. and Cov. 88:122-126.)

Song by General Assembly: "Jesus, the Very Thought of Thee"

Prayer

Discussion by General Board Member: "The Individual and his Environment"

1. The basic needs of the individual.

2. The Sunday School's opportunity to create an environment that will help to meet these needs.

Recognition of those who have taken part, introduction of general board members, and assignments to departmental sessions, by superintendent of host stake.

Departmental Sessions

(Members of the general board conducting.)

Group Discussion: The place of the lesson in bringing the individual into the environment of the good, the true, and the beautiful, and thus into the presence of God.

Reassembly

(Superintendent of the host stake conducting.)

A Summary and appreciation, by general board member: "Our Responsibility to Improve Religious Environment"

Closing Song: "The Lord is My Light"

Benediction:

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

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Superintendents

CO-OPERATION IN SPIRITUAL AFFAIRS

It is proper that Church members should serve with enthusiasm in the organizations in which they are called to work as officers or teachers. They should not, however, forget that the priesthood quorums and all the auxiliaries are working toward the same end—to make the restored gospel more effective in the lives of Latter-day Saints, and to make known the principles of the gospel to the children and youth of the Church and to all other members who can attend.

We recall the case of newly appointed officers of one of the auxiliaries making appeal for membership by announcing that they had secured the cream of the ward as their staff of officers and teachers. A wise wit of the ward wrote a

poem for the ward reunion in which he noted that when the cream is taken by one organization, there must be skim milk left for the others. If we are to use a figure of speech, it may be wiser to suggest homogenized milk for all.

Let each member labor diligently in the office to which he is called and in close co-operation with all others who labor in the same cause—the salvation of their fellowmen.

We quote from the Melchizedek Priesthood Handbook, 1948, the following:

“Quorum Meeting Time. A definite time for quorum or group meetings should be arranged in order to permit the maximum attendance. Brethren who attend priesthood meeting the hour preceding

Sunday School should remain for the Sunday School work, as originally planned when gospel lessons for the adults, including members of the priesthood quorums, were assigned to the Sunday School. In case there are those in attendance in the priesthood quorums who of necessity have to leave on adjournment of the priesthood, it would be helpful to the Sunday School if they would remain in their classrooms until the children and young women have entered the chapel and the Junior Sunday School quarters rather than to be marching away from the meeting house while the children and women are coming in.

"Consideration might well be given to holding the priesthood meeting at a time that will permit a fifteen-minute intermission between the close of the priesthood meeting and the beginning of Sunday School. This will make possible the attendance of any quorum members at the Sunday School prayer meeting without disrupting the priesthood quorum or group meeting." (Pp. 35, 36.)

Concerning the relation of the quorum meetings of the Aaronic Priesthood to the Sunday School we have the following letter from the Presiding Bishopric:

"Milton Bennion, General Superintendent Deseret Sunday School Union Board

"Dear Brother Bennion:

"We are happy that you directed to our attention the desirability of some statement to go out to our

Aaronic Priesthood leaders which would indicate the co-operation of this office with the Sunday Schools of the Church. We have prepared an article to be included in our new Aaronic Priesthood Handbook which should come off the press about January 1, 1949. The article with its heading is quoted immediately below and you may feel free to use any part of it at your discretion:

AARONIC PRIESTHOOD QUORUM MEETING TIME

"We quote excerpts from the Melchizedek Priesthood Handbook, pp. 35, 36, as follows:

" 'A definite time for quorum or group meeting should be arranged in order to permit the maximum attendance. . . .

" 'Consideration might well be given to holding the priesthood meeting at a time that will permit a fifteen minute intermission between the close of the priesthood meeting and the beginning of Sunday School. This will make possible the attendance of any quorum members and quorum advisers at the Sunday School prayer meeting without disrupting the priesthood quorum or group meeting.'

"Every effort should be made by the bishopric, Aaronic Priesthood quorum presidencies, and quorum advisers, to induce Priests, Teachers, and Deacons to attend their classes in Sunday School. We should persistently labor with Aaronic Priesthood members who fail to attend

Sunday School after having attended Priesthood meeting in an effort to persuade them to attend Sunday School and receive the gospel lessons so essential in their Church education.

"We desire you brethren to know of our whole-hearted desire to co-operate with the Sunday School in the filling of its assignment to provide religious instruction and training to the youth of the Church. We appreciate the Sunday School organization and look upon it as a choice agency set up under the inspiration of the Lord for the teaching of the Gospel of Jesus Christ to the membership of the Church.

"We are particularly anxious to have all of our Aaronic Priesthood members, and all of our L.D.S. girls of corresponding ages, brought under the wholesome influence of the Sunday School.

"May we express our full appreciation for your unrestrained co-operation in the attainment of our mutual objectives in the interests of youth.

Sincerely your brethren,

THE PRESIDING BISHOPRIC"

We have also the following note from Presiding Bishop Richards:

"Milton Bennion, General Superintendent Deseret Sunday School Union Board

"Dear Brother Bennion:

"We have completed a survey of our Aaronic Priesthood reports for 1947 and observe that only 48 per cent of your Sunday School leaders

of the ward level who are expected to attend the Ward Youth Leadership Meeting each month gave their support in attendance. We felt you brethren would like to know of this finding since one of the objectives of the Youth Leadership Meeting held under the direction of the bishopric is to bring about a closer relationship between the bishopric and your Sunday School teachers of young people twelve to twenty-one years of age.

"Anything which you brethren of the superintendency and your general board members may do to encourage your Sunday School teachers to attend this meeting will be most sincerely appreciated.

"We are grateful for your co-operation and for your support in promoting the interests of our youth.

Sincerely your brethren,
THE PRESIDING BISHOPRIC"

Our reply follows:

"Bishop LeGrand Richards
40 North Main Street

Dear Brother Richards:

"This is to acknowledge with thanks your letter of August 27 concerning attendance of Sunday School teachers at Youth Leadership meetings. We are very glad to be informed of this situation and shall be pleased to do all we can to improve conditions of which you speak. We have not, heretofore, been informed on this particular point.

"We shall have your letter read at our board meeting next Tuesday and will publish in the November *Instructor* recommendations to all Sunday School superintendents to co-operate to the fullest extent possible. (Our October *Instructor* is already in press.)

"If there is anything else we can do by way of co-operating with the work prescribed for the Aaronic Priesthood, we shall be pleased to have your suggestions.

Sincerely your brother,

Milton Bennion,

General Superintendent
DESERET SUNDAY SCHOOL
UNION BOARD"

We urge all teachers of classes having members ranging in the ages above specified to be regular attendants and participants in the activities of the Youth Leadership Meetings, and in any other way possible to co-operate with other Church agencies in advancing the spiritual welfare of youth.

Will stake and ward Sunday School superintendencies kindly assist in bringing about this co-oper-

ation with the bishops and other presiding officers in the Church.

The following is quoted from *The Church News*, September 8, 1948, "I Want To Know," p. 24.

"Are Sunday Schools in the wards supposed to be held on stake conference day?—W.E.R.—Salt Lake.

"Sunday Schools should not be closed on the day of stake conference. All classes with the exception of Gospel Doctrine and other adult classes should remain in session. This applies except where conference is being held in a ward building and Sunday School and conference cannot be accommodated in the same building at the same time. Attendance of all members of the Church, old and young, at stake conference should be encouraged. A member of any Sunday School class who desires to attend stake conference should be excused to do so, and any class in the Sunday School under proper supervision, may attend the stake conference in a body." (Answer supplied by a committee of the General Authorities.)

500,000 MEMBERSHIP?

Superintendents! Yours is a calling charged with responsibility and fraught with immeasurable potentiality for achievement. We now call upon you to make the most of your vision, ability, and powers of leadership to enlist every possible man, woman, and child in your ward in the great Sunday School program.

It is a difficult task to break through the wall of social pressure, indifference, frustration and self-indulgence to bring men to a realization of the happiness and assurance in life which comes from keeping the Sabbath day holy. However, constant effort and thought coupled with real work on the part of leaders can accomplish great things.

Today in our nation where billions of dollars and millions of lives are lost each year because of carelessness and disobedience to laws, a great safety campaign has been inaugurated to enlist men and money to curb this destruction.

Today in our nation millions of souls are lost because of carelessness and disobedience to God's laws. An even more intense campaign must be launched from the pulpit and through the Church leadership to teach the children of God to walk on so high a plane that ignoble influences and appetites or negative social pressure cannot reach up far enough to draw us under their spell.

May we suggest an urgent appeal to parents not to send, but to bring their children to Sunday School. In latter-day revelation parents are specifically commanded to teach their children to pray and to walk uprightly before the Lord—to bring up children in light and truth. Since the Sunday School has been set aside as the organization for the entire family from the "cradle-roll to the grave," surely it is the logical place for parents and children to gain the inspiration and guidance they need for happiness and salvation.

A plan inspired by Church executives to aid and assist auxiliary organizations in bringing delinquent members into active participation is the Youth Leadership Meeting held monthly in each ward. At this meeting the Sunday School leaders in co-operation with the bishopric, the priesthood, and all other auxiliary organization leaders can analyze each ward member and plan to help those left by the wayside to get back into active duty—on the right course of travel toward fine and purposeful living.

Superintendents! Today is yours. Take from it all you can to enrich the days ahead. The Lord has said if you bring but one soul to a knowledge of His gospel how great shall be your reward and joy in the hereafter.

With your assistance we aim to enlist 500,000 members in Sunday School work. The victory will not be easy nor the goal quickly gained, but your enthusiasm is contagious; and with the co-operation and confidence of your co-workers and the help and inspiration of our Father in heaven, we shall attain success.

The Enlistment Committee,
J. Holman Waters
Lucy Sperry

L.D.S. SETTLEMENT IN CANADA

(Continued from page 506)

his will—the will of the Father—he shall know of the doctrine.'

Sincerely,
Edward J. Wood."

Secretaries

BINDING INSTRUCTORS

THE general board once again renews its offer to ward and branch Sunday Schools throughout the Church to bind, free, copies of the 1948 *Instructors* and teachers' supplements.

There is a limitation on our offer this coming year. Costs are up and our funds are limited, but we are anxious to assist in and encourage the building of libraries. We will bind the previous year's *Instructors* and teachers' supplements, provided they are sent to us before July 1st; that is, send us your 1948 *Instructors* and/or teachers' supplements for binding before July 1, 1949, if you wish to take advantage of this free offer. We will—as long as our supply lasts—furnish the *Instructors* or teachers' supplements, if you have not saved yours, and just charge you for the issues furnished by us.

Each bound copy will contain a detailed index, and the name of the ward or mission will be engraved on the cover. Each ward or branch Sunday School is limited to one bound volume of *The Instructor* and one bound volume of the supplements for 1948, free.

Canadian wards or branches will send their *Instructors* to our new agent,

Bates Agencies
805 12th Avenue, W.

Calgary, Alberta
Canada.

Brother Bates will have the binding done in Canada, thus overcoming all difficulties with customs and international parcel post.

All wards or branches outside of continental United States will be expected to pay any extra charges involved in customs or additional postage charges.

Our office will have bound for wards, stakes, missions, branches or individuals any number of *Instructors*, teachers' supplements and lesson texts and bill them at our cost. We will furnish indexes free.

Please observe the following instructions in sending in your copies to be bound:

Send your *Instructors* properly assembled, with the January issue on top and the December number on the bottom. Be sure all twelve copies are included. Also arrange supplements in order—the First Intermediate supplement should be on top and the Gospel Doctrine booklet on the bottom. Supplements and magazines should be mailed to:

Library Department
Deseret Sunday School Union
50 North Main Street
Salt Lake City 1, Utah.

Secretaries, will you please see that all officers interested in the above receive this information?

Librarians

CONCORDANCES AND REFERENCE GUIDES

IT has been said that the mark of an educated man is not necessarily to know all things, as in this life that is impossible. But he is one who knows how and where to obtain the knowledge desired. Similarly it might be said that the good Sunday School teacher does not necessarily need to know all there is to learn about his subject, but he must know how and where to obtain this knowledge when called for in his teaching.

Of great assistance to the teacher of gospel subjects are the concordances and reference guides available today on the scriptures of our Church. Many long days, months, and even years have been spent on finding, compiling, and classification of the references listed. All teachers would be wise to become familiar with these compilations and make sure that they are available as lessons are prepared. With these aids passages of scripture can be located more easily and thus will be used more readily. This in turn leads to a better and easier job of teaching. Sunday School librarians should make every effort to assure the presence of these volumes in the ward libraries.

CONCORDANCES — A concordance is a compilation in which the important passages of a book

such as the Bible are listed in the alphabetical order of words found in them. Thus if any major word of the passage is known, the reference can be easily found. A comprehensive concordance is one in which all the important words are listed and classified. A partial concordance is one in which the most important references of the more important subjects are listed. Partial concordances have been made of the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price and are generally found in the appendices of these books. Comprehensive concordances of the Bible, the Book of Mormon, and the Doctrine and Covenants have been published. These are of such size that they are contained in separate volumes, often much larger than the scriptures to which they are a guide.

Listed below are some of the comprehensive concordances to our scriptures which have been published.

Comprehensive Concordance to the Bible. There are several editions of this available in the book stores of any city. Ranging in price from \$7.50 to \$25.00, most are very useful, but care must be taken that the concordance is a comprehensive one.

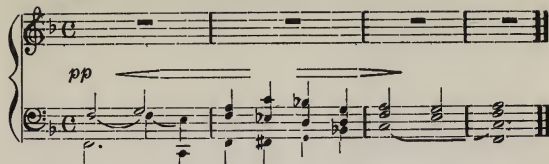
—more on page 547

Sacramental Music and Gem for January and February

PRELUDE

WILLY RESKE

Lento



Help us, O God, to realize
The great atoning sacrifice;
The gift of Thy Beloved Son,
The Prince of Life, the Holy One.

POSTLUDE



Ward Faculty — Teacher Improvement

THEME FOR JANUARY: EXPLORING THE NATURE OF LEADERSHIP

1. *Leaders Must Be Human*

Teachers can be leaders because they are also people; and the quality of their leadership depends largely on the degree to which they succeed in being persons. The true teacher will make a personal inventory of his leadership qualifications.

2. *Consider the Cost*

Jesus constantly encouraged his disciples to consider carefully and thoroughly what it would cost to assume a leadership role. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 15, revised.) To be a disciple here is not simply to be a member of the Church; it is a counsel of perfection, offered as an opportunity to His true followers.

The importance of the teacher may be inferred from the many references Jesus made to the demands upon the real leaders in His service. Two such statements follow:

"If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.)

"If any man serve me, let him follow me; and where I am, there

also shall my servant be." (John 12:26.)

3. *The Dynamic Quality of Leadership Acts*

Beautiful deeds are important for a proper discharge of duties connected with leadership in the Church. Jesus emphasized this when he said of the woman who provided the ointment for his anointing, as the time of His Passion drew near: "She hath wrought a good work on me." (Mark 14:6.)

This may be translated as a "kind and beautiful deed," comparable to the "soul food" provided by the Sunday School teacher to a class, hungry for spiritual food. In contrast stands the treachery of Judas, who sacrificed his Lord and sold his standing among the Twelve for "thirty pieces of silver."

Jesus warned Peter, James, and John of the difficulties associated with their leadership offices. He said: "Watch and pray, lest ye enter into temptation." (Matt. 26:41.)

4. *Leadership Through Teaching*

Jesus emphasized the need for teachers in the final commission as reported by Matthew: "Go ye therefore, and teach all nations, baptising

them in the name of the Father, and of the Son, and of the Holy Ghost: *Teaching* them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20.)

The leadership of Peter through the act of teaching was given emphasis when Jesus said to him, "Feed my lambs . . . Feed my sheep." The care of the flock received the earnest, loving consideration of Jesus.

The prophets of old developed the art of condensing their thoughts into terse sayings, memorable because of their brevity as well as their astuteness. The following references should encourage the conscientious teacher:

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." (Proverbs 1:7. See also: Proverbs 1:20, 21; 16:22; 22:11; 23:23.)

Jesus, the Master Teacher, in-

structed his companions in the way to perfection. His true followers attempt to enrich the world also, by practising the best procedures in the art of teaching.

5. Conclusion

Teachers: Explore the possibilities for deep satisfaction through scholarly preparation. The teacher is expected to interpret life in its larger relationships and to explore the far-reaching significance of such counsel and instruction as may be offered in our Sunday School classes. The fullest measure of successful teaching comes when we (1) know our students, (2) use the most refined techniques for instruction, and (3) make careful evaluation of the results of the teaching act.

Teaching must be personalized. It must have *meaning*, and arouse the *feelings* of each class member. *You*, the teacher, however, receive the richest returns from your leadership.

—Marion G. Merkley

OUR COVER PICTURE

(Continued from page 501)

her husband and children knew no bounds and to them and the work of the Lord she dedicated her life.

One of the finest tributes that could be paid a woman came to Sister Ivins from the husbands of her daughters who testified that she had never interfered in any way with their marital relations, and that she had been to them all that a mother could be.

Sister Ivins passed away in death

March 21, 1936 at Salt Lake City. High tribute was paid her at the funeral by President Heber J. Grant, Levi Edgar Young and Amy Brown Lyman, all of whom bore testimony to her unwavering faith in the gospel and to her tireless activity in the Church. Sister Lyman declared that she was one of the greatest and best women the Church had produced.

—Thomas C. Romney

Teacher Training

THE Teacher Training lessons are found in the new supplement to the Teacher Training Program. The assignments for January are as follows:

Directed Observation of Sunday School Teaching Lesson 13, January 2

Objective:

To obtain a visual concept of the role of a teacher in a class, and how the success of a lesson is related to what the teacher does.

Texts:

Wahlquist, *Teaching as the Direction of Activities*, pp. 48, 93.

Driggs, *The Master's Art*, Chapters XI, XII.

Classroom Use of the Manual Lesson 14, January 9

Objective:

To discover ways of making the manual useful.

Texts:

Wahlquist, *Teaching as the Direction of Activities*, Chapter X.

Driggs, *The Master's Art*, Chapter XXIV.

Bennion, "Why Not Study the Manual in Class" (see appendix to *Supplement to the Sunday School Teacher Training Course*.)

How To Make An Assignment Lesson 15, January 16

Objective:

To understand when and how to make assignments.

Text:

Wahlquist, *Teaching as the Direction of Activities*, Chapter IX.

Conducting a Co-operative Lesson Lesson 16, January 23

Objectives:

(1) To learn ways of leading a class into active determination of its own procedure and line of thought, and (2) to understand the value of doing this.

Texts:

Wahlquist, *Teaching as the Direction of Activities*, Chapters VII and XI.

Driggs, *The Master's Art*, Chapter XIV.

The Lesson Plan Lesson 17, January 30

Objective:

To understand the real usefulness of a lesson plan, and the simplest way to obtain that usefulness.

Texts:

Driggs, *The Master's Art*, Chapters VII, XII, XIII.

Wahlquist, *Teaching as the Direction of Activities*, Chapter XIII.

Bennion, "A Sample Lesson Plan," (see appendix to *Supplement to the Sunday School Teacher Training Course*).

References for January Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.

Era—The Improvement Era.

Instructor—The Instructor.

R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

What It Means to be a Latter-day Saint

Chapter 1. What Is a Latter-day Saint?

Preston Nibley, "Saints Receive Plan of Organization in Revelation Given to Brigham Young," *Church News*, Jan. 25, 1947, pp. 11, 12. The word and will of the Lord concerning Latter-day Saints.

Mark E. Petersen, "Do You Live the Way You Pray," *Church News*, April 12, 1947, pp. 8, 17. How Latter-day Saints should live discussed.

"Pres. Clark Counsels Seminary Graduates," *Church News*, May 17, 1947, pp. 1, 4. Comments on living the gospel.

Editorial, "Working Out Our Salvation," *Church News*, November 15, 1947, p. 1. What we should do as Latter-day Saints.

Ward Teachers Message, "What Is Your Church Membership Worth?" *Church News*, Sept. 29, 1945, p. 14. Worth of Church membership discussed.

Bicknell A. Robbins, "Why I Am Thankful That I Am a Mormon," *Church News*, Nov. 3, 1945, pp. 3, 12. Comments from a deacon on thankfulness for his membership in the Church.

Andrew M. Douglas, "Why I Am Glad I Am a Mormon," *Church News*, Jan. 12, 1946, p. 3. Privileges that come from Church membership related.

Chapter 2. Baptism, A Good Start

Hugh B. Brown, "First Principles—III," *Church News*, Dec. 27, 1947, p. 6. Mode and necessity of baptism discussed.

Joseph Fielding Smith, "Baptism: The Birth Into the Kingdom," *Church News*, Nov. 4, 1944, p. 14. Baptism discussed.

T. Edgar Lyon, "Baptism," *R. S. Mag.*, vol. 33, Nov. 1946, pp. 783-786. An article on the Latter-day Saint belief regarding baptism.

William E. Berrett, "Baptism—a Mystery Story," *Church News*, Sept. 1, 1948, p. 23. Compliance with the law of baptism necessary to progress.

Chapter 3. The Holy Ghost, A Precious Gift

"Evidences and Reconciliations," *Era*, vol. 47, Aug., 1944, pp. 501, 527. The character and function of the Holy Ghost.

Charles A. Callis, "The Inward Witness," *Church News*, Sept. 16, 1944, pp. 5, 11. A discussion of the Holy Ghost.

T. Edgar Lyon, "Laying on of Hands for the Gift of the Holy Ghost," *R. S. Mag.*, vol. 33, Dec. 1946, pp. 855, 856. A discussion on the Holy Ghost.

William E. Berrett, "A Fourth Principle of Progress," *Church News*, Sept. 8, 1948, p. 23. The importance of the gift of the Holy Ghost to man's progress.

Chapter 4. Faith Makes Us Strong

Lynn S. Richards, "What Will It Take to Do It," *Church News*, Jan. 11, 1947, p. 8. Faith briefly discussed.

Eldred G. Smith, "Patriarch Bears Fervent Testimony," *Church News*, Oct. 11, 1947, pp. 17, 20. Faith brings growth, development, and achievement.

Hugh B. Brown, "First Principles—I," *Church News*, Dec. 6, 1947, pp. 11, 12. A discussion on faith.

David O. McKay, "Faith in Christ—the World's Greatest Need," *Era*, Jan. 1944, vol. 47, pp. 12, 13. Faith, a foundation element in true character.

John A. Widtsoe, "Faith Under the Atomic Bomb," *Era*, vol. 49, May 1946, pp. 276, 277. Our task is to teach faith in God.

C. Frank Steele, "Where is Your Faith," *Instructor*, vol. 79, Feb., 1944, p. 71, 80. The power of faith discussed.

Don B. Colton, "The Ideal of Faith," *Instructor*, vol. 82, Dec. 1947, pp. 551, 552. A brief discussion on faith.

Alma Sonne, "The Power of Faith," *Church News*, Jan. 1, 1944, p. 4. The power of faith discussed.

Levi Edgar Young, "Our Greatest Gift," *Church News*, Feb. 5, 1944, p. 4. Faith is our greatest gift.

Levi Edgar Young, "The Power of Faith," *Church News*, Sept. 1, 1945, p. 9. Faith of our missionaries.

S. Dilworth Young, "Faith," *Church News*, Jan. 19, 1946, p. 10, 12. Faith, an important principle.

Editorial, "Do Not Destroy Faith," *Church News*, Feb. 14, 1948, p. 1. We should build faith.

Leon F. Liddell, "The Open Grave," *Church News*, May 16, 1948, p. 3. A story of faith.

John A. Widtsoe, "Faith in Israel," *Era*, vol. 50, May, 1947, pp. 283, 284. Faith of our pioneer ancestors discussed.

LeGrand Richards, "Building Faith Among Youth," *Era*, vol. 50, May, 1947, pp. 327, 328. How we can build faith in the lives of our young people.

Russel B. Swensen, "Jesus on Faith," *Instructor*, vol. 80, April, 1945, pp. 168-170. Jesus taught a perfect faith.

T. Edgar Lyon, "Faith," *R. S. Mag.*, vol. 33, Sept. 1946, pp. 643-646. Faith, an important principle.

William E. Berrett, "Faith a Principle of Progress," *Church News*, Aug. 22, 1948, p. 19. Progress is the result of following the spiritual law of faith.

SECOND INTERMEDIATE DEPARTMENT

Old Testament Stories

Chapter I. Our Earth

Joseph Fielding Smith, "The Purpose of Earth Life and the Place of Education," *Church News*, May 31, 1947, pp. 1, 8. Life on our earth discussed.

Joseph Fielding Smith, "Preparation for the Coming of the Lord," *Church News*, June 17, 1944, pp. 10, 12. Preparation of the earth for the coming of man.

Chapter II. The First Earth Home

J. Reuben Clark, Jr., "Salvation Universal," *Church News*, June 6, 1948, p. 19. A brief discussion on the transgression of Adam and Eve.

Chapter III. The First Family

J. Reuben Clark, Jr., "Slipping from Our Old Moorings," *Church News*, March 8, 1947, pp. 1, 8. Adam and his family briefly discussed.

J. Reuben Clark, Jr., "Our Wives and Our Mothers in the Eternal Plan," *R. S. Mag.*, vol. 33, Dec., 1946, pp. 795, 800. Adam and Eve briefly discussed.

Chapter V. Abraham, the Faithful

Sidney B. Sperry, "The Pearl of Great Price and Its Outstanding Teachings," *Church News*, Feb. 22, 1947, pp. 10, 12. Great promises were given to the descendants of Abraham.

Joseph L. Wirthlin, "Behold, Lord, Here Am I," *Era*, vol. 51, May, 1948, pp. 299. A brief account of Abraham's offering Isaac to the Lord.

JUNIOR DEPARTMENT

The Life of Christ

Chapter I. The Great Plan

Hugh B. Brown, "Man and Freedom," *Church News*, Nov. 1, 1947, p. 10. Free agency or responsible choice discussed.

Hugh B. Brown, "The Christ Child," *Church News*, Jan. 3, 1948, p. 11. A brief account of the great plan in the spirit world.

Marion G. Romney, "Conference Address," *Era*, vol. 48, May, 1945, pp. 302, 303. The Savior's plan accepted in the pre-existent world.

Spencer W. Kimball, "My Redeemer Lives Eternally," *Era*, vol. 49, Nov., 1946, pp. 703, 732. The plan of Jesus Christ accepted.

Don. B. Colton, "The Life and Ministry of the Savior," *R. S. Mag.*, vol. 34, July, 1947, pp. 485-488; Aug., 1947, pp. 560-563. The part Jesus played in the great plan in heaven.

Chapter 2. War in Heaven

T. Edgar Lyon, "The Gospel as a Way of Life," *R. S. Mag.*, vol. 33, July, 1946, pp. 495-498. War in heaven briefly discussed.

Robert Murray Stewart, "Constitutional Government," *Church News*, Sept. 16, 1944, pp. 1, 7. Comments on the war in heaven.

Chapter 3. The Plan Begins to Unfold

Hugh B. Brown, "The Messiah," *Church News*, Oct. 4, 1947, p. 11. Christ's status before he came to earth.

Don B. Colton, "The Life and Ministry of the Savior," *R. S. Mag.*, vol. 34, Sept., 1947, pp. 636-639. Earthly advent of the Savior predicted.

John A. Widtsoe, "Is there Guidance in Life," *Church News*, Feb. 5, 1944, pp. 10, 12. Guidance is given in life.

George Albert Smith, "Origin of Man and Prophecy Fulfilled," *Church News*, April 14, 1945, pp. 3, 13. How man fits into the plan.

Chapter 4. Two Great Messages

J. Reuben Clark, Jr., "Behold the Lamb of God, Which Taketh Away the Sin of the World," *Era*, vol. 48, Jan., 1945, pp. 12, 13. Mary receives the message.

Don B. Colton, "The Life and Ministry of the Savior," *R. S. Mag.*, vol. 34, Oct., 1947, pp. 702-706. The coming of Jesus was announced by an angel from God.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

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Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

PROVIDING RELAXATION INTERVALS DURING THE CLASS PERIOD

ACTIVITY followed by relaxation is the pattern of all living things, for life flows between the two states of tension and release. Activity and inactivity, work and rest, tension and relaxation form the rhythm of each day's living, and wise is the teacher who provides for this condition in her plan for the Junior Sunday School class period. When she plans well, the relaxation period generates a dynamic force for the action to follow and a perfect balance between work and rest is achieved. As much as anything else, this balance is necessary to a satisfying lesson hour, for by his very nature of intense activity the young child demands rest.

Span of Attention. It is common knowledge that the attention span of an individual increases as he matures. We are not as well informed, however, on the limits of this span with varying children, with varying age groups, and in varying situations. For example, a sitting-still span of attention is of much shorter duration than when the task at hand allows the child to move about looking at books, drawing, building, participating in dra-

matic play and making many of his own decisions. A safe sitting-still attention span would seem to be about ten minutes for children five and six years old, fifteen minutes for children seven, eight, and nine years old. In any situation, the teacher needs to remember that in attention, muscles are contracted and will shortly need the change of activity and rest. She will know when individuals and the group are ready for this change as she observes their movement characteristics. Signs of weariness which children exhibit are: slumping in their chairs, bothering their neighbors, inattention, and semi-sleepiness.

Techniques for Relaxation Periods.

In planning rest intervals, the teacher of young children will provide games and exercises which occupy only about three or four minutes to play, knowing that the frequency of rest rather than prolonged rest periods is what is needed. She will move from the lesson to the game with as little break in thought and spirit of the hour as possible; and at the conclusion of the rest period as gracefully return the group to the lesson. This can be accomplished through quiet

speaking, the choice of a quiet concluding activity, and such play comments as, "I can't hear you move your chairs for you are sliding them on soft snow."

Meeting toileting and drinking needs often supply a fine opportunity for change of activity. Young children drink and toilet about six or seven times during their waking day; at least one of these periods will come during the Sunday School period and should be planned for by the teacher.

In planning activities of rest, it is well to keep in mind that provision needs to be made for tired muscles to be pulled, stretched, and then rested. Any games or exercises that accomplish this end will achieve the desired result. There follows examples of such activities:

(a) Arrange the chairs into a larger circle so children can walk, skip, or run around their own chair, the circle, or weave in and out the chairs walking on tip-toe, on their heels, pretend to pull a wagon, walk as tired people do or as rested folks do, etc.

(b) Children can stand before their chairs and pretend to throw a ball high into the air, catch a ball high in the air, stand as if their heads almost touched the ceiling, pick up a ball and toss it into the air, etc.

(c) Groups of children can run quietly across the room as if blown by a quiet wind, pull a sled up a hill, play see-saw with each other, one throw an imaginary ball which another has to reach to catch.

(d) With the chairs in a row children can row out to sea, swim to the ocean, pick up a make-believe ball and toss it over their heads.

(e) In a line children can walk or run up and try to touch a mark on the wall, stretch up to almost touch with the top of the head a cardboard which the teacher holds.

(f) Children can play singing games as "Here We Go Round the Mulberry Bush," "This is the Way We Wash Our Clothes," "Do This, Do That," etc., with child leaders and in a dozen ways.

(g) At the conclusion of a more vigorous activity, children can drop quietly onto their chairs like leaves, soft rain, or feathers falling; while sitting melt like a candle or a snow man, or curl up like a kitten (head on knees) and go to sleep.

The teacher will then observe the extent to which individual children are learning to rest and she will say, "Do you feel just like a rag doll?" or "Are your fingers asleep?" She will watch for the signs of rest, which are: head dropped, eyes closed, arms and legs limp, a sleeping posture.

As she brings the children back from such a rest period to the lesson, a finger play for young children, or a surprise element or activity for older ones will quickly catch the class's attention and carry them into group status. She will often say, "How well you sit. I know you are ready," or "Children sit up high, feet on the floor, head in the sky."

The Role of the Teacher. Only a poised, relaxed teacher can help children achieve that nice balance between tension and rest which leads to abundant living. She will be rested herself, have had breakfast, know the keen joy of a prepared, alert mind which can match the enthusiasm of her young pupils as she gives the lesson and add interesting content to a movement designed to rest her young pupils. She will be alert with ideas as to how to coach an activity as it goes forward and ever be a watchful student of creative ways to rest and learn. Her own well-being will shine through her behavior for she will (a) take pleasure herself in bodily movement; (b) be free from irritability, poor posture, overactivity, and other signs of fatigue; (c) have an alert interest in all that goes on in her class; (d) be self-confident and have a positive attitude toward difficulties; (e) be interested in the world about her; (f) be cheerful, happy, and of a social disposition.

Interesting Books With Suggestions for Rest Periods.

Dixon C. Madeline, *Children Are Like That*, John Day Company, 1930.

Dixon C. Madeline, *High, Wide, and Deep*, John Day Company, 1938.

—Eva May Green

Next month's article, and the last in this series will deal with providing for adults who visit the Junior Sunday School classroom.

SACRAMENT GEM

(See page 533 for prelude and postlude to use with gem.)

Jesus, Savior, I love Thee
And I'll quiet be
As I take the Sacrament
I'll remember Thee.

SUPPLEMENTARY TEACHING MATERIALS

The following materials may be used in any of the departments of the Junior Sunday School:

The rhythm and rhyme of poetry provide an interesting means of presenting an idea and painting a picture.

Evening Song

I hear no voice, I feel no touch,
I see no glory bright;
But yet I know that God is near,
In darkness as in light.

He watches ever by my side,
And hears my whispered prayer;
The Father for His little child
Both day and night doth care.

Autumn

Yellow the bracken,
Golden the sheaves,
Rosy the apples,
Crimson the leaves,
Mist on the hillside,
Clouds gray and white.
Autumn, good morning!
Summer, good night!

Jack-O'-Lantern

A smiling,
Beguiling,
Golden yellow,
Jolly fellow—
Jack-O'-lantern!

Autumn Fires

Sing a song of seasons!
Something bright in all!
Flowers in the summer,
Fires in the fall!
—Robert Louis Stevenson

Halloween

Witches will be riding by
On their broomsticks in the sky.
Goblins will be dressed in white
On that dark and chilly night.

A Rainy Day
(Rest exercise)

Rain, rain, go away.
(Rain-drops run away)
Come again another day,
----- (a child's name) wants to
play!
(The given child runs out to play.)

LIBRARIANS

(Continued from page 532)

Concordance of the Book of Mormon, by George Reynolds, George Reynolds, 1900. This book is now out of print but can be a very valuable aid to those who have access to it.

Concordance to the Doctrine and Covenants, by John V. Bluth, Deseret Book Company, 1945. Obtainable at Deseret Book Company (\$3.00).

REFERENCE GUIDES—During the past years, several authors have performed a great service for Sunday School teachers by compiling reference guides on gospel subjects that can be of invaluable assistance to the Sunday School teacher as well as to the student of the gospel. These volumes generally have the references arranged according to subject matter in an order decided upon by the author.

Generally the meaning of the subject matter in the quotation determines its location and alphabetical arrangement is ignored. Listed below are the ones in greatest use today.

Bible Ready References, Church Of Jesus Christ of Latter-day Saints, 1917, Deseret Book Company (\$75).

Combination References, by Eldon Ricks, Deseret Book Company, 1943, Deseret Book Company (\$75).

Gospel Quotations, by Henry H. Rolapp, The Deseret Book Company 1936, Deseret Book Company (\$1.25).

L.D.S. Scriptures, by Gilbert Charles Orme, Bookcraft, 1947, Deseret Book Company (\$4.50).—
J. Holman Waters

HUMOR, WIT, AND WISDOM

A business executive was reading his paper in the evening while his wife knitted. "You might read to me while I knit," she said.

"Why don't you knit to me while I read?" he suggested.

* * *

"I had a fall last night, and remained unconscious for nearly eight hours."

"Good gracious! And walking around as usual today?"

"Yes, it didn't injure me in the least; fact is, I rather enjoyed it."

"Strange! How did you fall?"

"Asleep."

* * *

"Do you make life-size enlargements from snapshots?" asked the demure girl.

"Certainly, Miss," said the photographer. "That's our specialty."

"Well," said the girl, "see what you can do with this picture of the grand canyon."

—*Girlhood Days*

* * *

Little Eddie was almost through his nightly prayer. "Bless my papa, bless my mamma, bless Aunt Jenny, and please make Ogden the capital of Utah. Amen," he concluded.

"Why Eddie!" exclaimed his mother, deeply shocked. "Why on earth did you say such a thing?"

"Because," explained Eddie, snuggling down under his blanket, "I put that on my examination paper today."

Teacher: "George, give me a sentence using the word *amphibious*."

George: "Yassum. Mos' fish stories am fibious."

* * *

THE WISDOM OF ISRAEL*

God accepts repentance for all sins, except the sin of imposing a bad name upon another.

Do not praise a man if he deserves it not, for thus will thou cause him shame.

The ideal man has strength of a male and the compassion of a female.

What is the sign of a foolish man? He talks too much.

The eyes and ears of man are not always dependent upon man's will-power, but a man's tongue is always dependent upon his will.

Silence is restful. It gives rest to the heart, the lungs, the larynx, the tongue, the lips, and the mouth.

A river filled with water does not freeze as quickly as a river with little water. (The thoroughly learned will not grow cold to religion like the half-learned.)

It is the way of a dog that if he is hit by a stone, he bites a fellow dog.

Sinful kindness: he who does a good deed in order to be honored, and to praise himself thereby.

—Judah ben Samuel he-Hasid ("the Pious"), 13th century.

*An anthology by Lewis Browne, Random House, New York. Used by permission.

movement. Beginning at Manti, he later took up the work at American Fork, and finally went into the seminary at Granite High School, where he remained until he was made field supervisor of all the Church seminaries.

Twice during his life, Brother Bramwell was a stake superintendent of Sunday Schools. Once he was head of a branch Sunday School. On numerous occasions, he taught Gospel Doctrine classes. He was the first bishop of the Hillcrest Ward in Salt Lake City, and for years directed the religion classes in the Granite and Grant stakes.

Married to Zilpha Holman in 1896, he was aided in all his labors by this devoted wife, who in addition to rearing a large family, helped him in the preparation of his two books, *Why I Believe* and *The Exalted Life*. Brother Bramwell died August 17, 1945.—*Ezra J. Poulsen*

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E. ERNEST BRAMWELL lives in the hearts of thousands. His lifelong career as a teacher and religious leader, which took him from Canada on the north to Arizona on the south, is a beautiful example of devotion to duty.

As a young man of unusual promise, he emerged from the University of Utah, after completing his law course. Promptly passing the bar examination, he embarked upon what everyone who knew him expected to be a brilliant legal career.

But just then he was asked to act as principal of one of the Church schools. It must have taken a great struggle to make the decision which followed. But he chose the course which reveals one of the outstanding traits of his character. He gave up his own personal ambition, and accepted the call of duty.

Accordingly, in 1907, he moved with his family to Paris, Idaho, where he took charge of the Fielding Academy. Three years later, he was asked to go to Raymond, Canada and open the Knight Academy. Then, after a period of educational pioneering in the far north, we find him next at the head of the Snowflake Academy in Arizona. In the fall of 1915, he went to Snow college, then a Church school, and functioned as head of the English department.

By this time, the Church began opening up the seminary system, and Brother Bramwell was chosen as one of the men to develop this great

—more on other side



E. ERNEST BRAMWELL